

pei knele not my weyes. to whiche I swooz in my wrappe. pei shulen not entre into my reste. bypen se ze. lest panetun i om of zoi be an yuel herte of vnbileue. to departe fro pe lympe god. but moneste zoi silt bi all dayes. pe while to day is named. p noon of zoi be hardned bi falla ce of syne. for we ben maad par ceneris of est. if nepeles we hol den pe bigynnyng of his substan ce sad into pe ende. while it is leid. to day. if ze han herd pe vois of hi. nyle ze hardne zoi hertis. as in p wrapping. for su me heerige wrappen. but not alle pei pat weiten out of egypt by moyses. but to whiche was he wrappid fourty zee ris. whey not to he p synede. whos careyns were cast doun i desert. i to whiche swooz he. p pei shulde not entre into pe reste of hy. no but to hem p were vnbilestul. i we seen. p pei myzte not entre into pe rest of hi for vnbileue. **C. m. //**

Therfore drede we lest p anetun. while pe biheel te of entryng into his reste is left. p om of us be ges lid to be a weye. for it is teild al so to us. as to hem. i pe word p was herd. p fide not to he. not meynd to seip. of po p p is pat pei herden. for we p han bileud. shule entre into reste. as he seide. as I swooz in my wrappe. pei shule not entre into my rest. i whine pe werkis weren maad. p fyt at pe ordynance of pe world. he seide p is i a place of pe senenpe day. i god reste

in pe senenpe day. fro alle his wer kis i m p is place estloone. pei shulen not entre into my reste. p fore for it lumbep. p su men shule entre into it. i pei to whiche it was teild to bifore entien not for her vnbileue. estloone he termynep su day i seip. i da my to day after so moche tyme of tyme. as it is bifore teild. to day if ze han herd his vois. nyle ze hard ne zoi hertis for it he hadde zoiu reste to hem. he shulde neie speke of opere after p is day. p for pe la bot is lest to pe peple of god. for he pat is entrid into his rest. restide of his werkis as also god of hile. p fore hadde we to entre into pat reste. p no ma falle into pe same ensauple of vnbileue. for pe word of god is quik i spedy in wordyng. i more able to perse pan any tweyne eggid liwerd. i ster dny for to pe departyng of pe soule i of spirit. i of pe wintu ris i merewis i demer of poiz tis i of ententis i hertis. and no creatur is vnbile in pe sirt of god. for alle p is ben nakid i o pyn to his pzen. to who alword to us. p fore we p han a greet bish op p p hie heuenes i hi pe some of god. holde we pe knowlechyng of om hope. for we han not a bi shop p may not hane compassion on oure i fr mytees. but was teptid bi alle p is. bi liknesse wir onte syne. p for go we out to pe trone of his grace. p we gete myc. i fynde gre i conena

Able help. **C. m. //** **W**erth bishop takn of me. is ordeyned for me.

in pes p is p be to god. p he of fre zifris i sacrificis for syne. which may to gidre some wir he pat bep vnbilmyge i erren. for al lo he is enyrbined i mfirmyte. i p fore he owir. as for pe peple. so also for hi silt to offre for syne. ney om ma taky to hi honou. but he p is clepid of god as aaron was. so est clarified not hi silt. p he wer bishop. but he pat spak to hi. pou art my lone. to day i gen dute pee. as in anoy place he seip. p art a pcest wir onte ende af tir pe orde of melchisedech. whi ch in pe dayes of his fleulth offri de wir greet cry i teeris. pzeie ris i bilechyngis to hy p myzte ma ke hym saf fro deip. i was herd for his reuence. and whine he ws goddis lone. he lernyte obedi en ce of pes p is p he suffrid. i he byouyt to pe ende. is maad cau se of eulastyng heelp to alle pat oberthen to hi. i is clepid of god a bishop. by pe orde of melchisedech. of who word is to us a greet word. for to seip. for ze ben maad feeble to heere. for whine ze onte to be maistris for tyme. estloo ne ze niden p ze be tanyt. whiche ben pe lettris of pe bigynnyng of goddis wordis. and ze be maad pilke. whiche is nede of mylk. i not sad mete. for ech p is par cener of mylk. is wyoute part of pe word of ryzlyng. for he is a lytil chld. but of parfyt me is sad mete. of he p for cultu han writis exteild. to distracion of good i of yuel. **C. m. //** **W**erfore we byngnyng in a word of pe bigynnyng

of est. be we born to pe pfecti on of hi. not estloone leggyng ge pe foundamet of penance po deede werkis i of pe seip to god. i of techyng. of baptymis. i of leygis on of hondis i of rlyng men of deede me. i of pe eulasti ge dom. i ris pig. we shule do. if god shal enstte. but it is ym possible p pei p ben conys lityued. i han tanyd also an heuenly zite. i ben maad parceus of pe hoody goost. i nepeles han tanyd pe good word of god. i pe vtnes of pe world to conyge. i ben shidun fer away. p pei ben renewid est loone to penance. whiche estloo nes crucifen to he silt pe lone of god. i han to storn. for pe erpe p drynkyn reyn ofte conyge on it i byngnyng forp conenable erbe to he of whiche it is tilid. taky blessing of god. but pat p is by gynge forp porues i breeris. is repreuable. i next to cur. whos endig shal be into byngnyng. but ze moost dere wozye. we tristen of zoi bettr p is. i neer to heel pe. pouz we spoken so. for god is not vnt. p he forzete zoiu werk i lone which ze han shewid in his name. for ze han mynyl trid to seyntis. i mynytre. and we couerte p ech of zoi shewe pe same bishneille to pe fylling of hope. into pe ende. p ze be not maad slowe. but also lumb ris of he whiche bi seip i paci ence shulen enherite pe biheel tis. for god byheestas. for god biheetyng to abrahm. for he hadde noon greet by who he sh uld liwer. swooz by hi silt i